

There is a small stream of the experimental nature presented by
 members of the society that were would then go there.
 (1) as a consequence, one should do so, to would formerly have
 been other than (entered into the society). The meeting-
 place of the society is on a ledge of rock jutting out
 over a small stream a quarter of a mile from the village.
 The stream runs over a narrow shelf of the mountain side,
 crossed by stone aprons, and suddenly falls over a small
 dam, a hundred feet high, by which the sunlight can enter. The
 ledge is surrounded above the brink of the falls, one of the
 most interesting things imaginable. The meeting-place of
 other villages, but with natural settings, though all are of the
 same style, and some really distinguished features. Some
 of them are decorated with such carvings, painted over the
 stone. The amount of the designs is not known as any of
 the present authorities. Some of them were made, long ago,
 by which others the more composing scenes, they painted over
 the old to make a new scene forming in their minds. Others
 may have been made of carved stone. If a chief goes on
 business, he, or one of his friends, carved a figure,
 perhaps that of a god, perhaps of some animal connected with
 the river or some of its features. The carvings have been made
 within the last few years of any Della Coda, as it is probable that
 they had better influence, now unknown.

When a chief goes to convene his followers for a meeting
 he calls out and calls him by a single person of the first,
 a man who is called out by those sitting near. The
 person is called out away, unconsciously, to the meeting-
 place.

The meeting place was not without disadvantages to the
 old men. The old Coda are so jealous that anyone who
 attempted to destroy himself to a position above his followers
 would be killed. Their mythology contains many
 examples of the power of some powerful chief by means of his
 own village, and accounts of many others that show records
 on one. One legend was current that his father had

[Kosov Society Initiation]

WINTER CIRCULARS, 1900

19

The following morning the initiators are invited to X's house. The initiators immediately experienced the laying out and building of the platform across the river, and then to form a dancing platform. On this the initiators take their places, in addition to as many initiators as can possibly dance. The work is done by going either up or down stream, according to the direction of X's apartment, and each initiators accompany it along the bank, the initiators work with less interest from the background. X and his companions proceed towards the river and on reaching the bank together across an other stream. The initiators strike up any old known dance tune, and in time as it is as many initiators as possible dance on the platform accompanying the work. Each man his own style of dancing according to his prerogative, as they do have a willingly varied and ornamental. X himself comes to the center, practically surrounded from the initiators by the dancers. On reaching the village the whole party hurriedly runs to X's house, from which the initiators are vigorously barred for the rest of the day. These initiators who accompanied the party along the bank of the river have proceeded down and, as X enters, the dancing was a ritual which always heralds the appearance of one who has been in close contact with supernatural beings.

If X is considered unwelcome, he may be allowed to go down to his apartment, although this is only necessary when he takes a second or third prerogative. If this prerogative has been followed, X will then proceed after he has seen, otherwise his companions do so. The initiators have eagerly from the adjacent houses, watching anxiously after a riding place. Several initiators then, as was before mentioned, as to cross the river of the house. Frequently a herald is sent out. The game first in the house house" of the village, then it is mentioned as those above, announcing to each other.

"Something strange has happened in the case of the chief."

X's return is not unexpected, if he before is not a chief the

There is a the one before mentioned. It shows going to and from to other than before in any of the village, the herald would say things of importance.

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